

### Book Reviews

the soul and body', ed. F. Klein-Franke, Beirut, 1977: fol. 78r = p. 63tr. = p. 168,4-8: fol. 88v = p. 83tr. = p. 278,14-18: fol. 88v-89r = p. 83tr. = V, p. 583,13-584,11 K.: fol. 78r = p. 64tr. = V, p. 648,1-5 K.: fol. 73v = p. 55tr. = V, p. 696,6-13 K.

De Lacy's comments on John Caius also require slight amplification. Where and how Caius obtained his manuscript of PHP is unknown: Müller calculated that it was in 1543, hinting at Italy and even Florence as the source. De Lacy's suggestion, p. 31, of Paris is unlikely, especially since, as far as is known, Caius travelled to England from Italy via the Rhine (cf. *De libris propriis*. p. 102 f., *De pronunciatione*, p. 19, ed. Roberts), with a very brief stay in northern France. The annotations in the Cambridge University Library copy of his edition and first version of Book I, Basle 1544, class-mark Adv. d. 3. 1, are indubitably in Caius' own hand, for several of the changes indicated to the Latin translation were incorporated in a revised edition in Caius' *Opera aliquot et versiones*, Louvain, 1556, pp. 329-355; e.g. p.78,22 = 1544, p. 339,20; quo cum a cordis spiritu ventriculus oppleretur: 1556, p. 332,21; quo cum ab eis spiritu opplerentur. It was the earlier version that was incorporated by Chartier in his 1679 edition, and after him by Kühn; and the more accurate revision was left in obscurity, without even a brief mention by De Lacy.

A more important, although understandable, omission from the elegant section on manuscripts and editions is a reference to the annotations made by Theodore Goulston (1574-1632) in his copy of the Basle edition of Galen, now in the Marsh Library, Dublin, class-mark P. 3. 2. 18. Unfortunately the first volume is badly mutilated and has lost the pages containing the first five books of PHP. It begins again at V, p. 544, 8 K., and thereafter contains a large number of emendations and copies of variant readings taken from a manuscript now lost, called by Goulston "Reg[gius]" [cf. J. Marquardt, *Scripta Minora Galeni*, I, p. vi]. Exactly what value is to be placed on these annotations awaits further investigation and the publication of the detailed collations in the second part of this edition.

A hundred years ago, Iwan von Müller, by the publication of merely the first volume of a projected edition and commentary on PHP, laid claim to the leadership of contemporary Galenic studies. By his first volume of this splendid edition and translation, Professor De Lacy has far outclassed his predecessor as an editor, collator, and translator. We look forward in eager expectation to the riches contained in subsequent volumes, and pray that Nemesis will not once again leave this mighty project incomplete.

BENNETT SIMON, *Mind and madness in ancient Greece; the Classical roots of modern psychiatry*, Ithaca, N.Y., and London, Cornell University Press, 1978, 8vo, pp. 336, illus., £12.25.

*Reviewed by Vivian Nutton, M. A., Ph. D., Wellcome Institute for the History of Medicine, 183 Euston Road, London NW1 2BP.*

Dr. Simon, a practising psychiatrist with a continuing interest in the classics, uses his considerable familiarity with the literature of both specialities to examine ancient Greek views of the mind and by offering a number of models for ancient madness to suggest to modern psychiatry possible ways towards its own reintegration. He deals

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first with the poetic view of mind, with examples from Homer and the tragedians, second with the philosopher's, i.e. largely Plato's, and finally with the medical, i.e. the early Hippocratic texts. All three approaches are combined in a discussion of hysteria, in which he also stresses the social and sexual prohibitions of Athenian women and the ambivalent, yet often effective, distancing of the doctor from his hysterical patient.

There is much to praise here: the account of mental disorder in poetry goes beyond Dodds' famous description of irrationality, and chapters 11 to 13 give in a short space many perceptive insights into early Greek medicine. One may take exception to some details: e.g. the naïve dismissal of the consequences of Edelstein's view of Hippocrates, or the occasional belief in the Hippocratic corpus as embodying all Greek medicine. It is true that extant early representations of melancholy/black bile seem more to satisfy a theoretical need than to rest on observation, but later doctors, relying on earlier sources, cf. p. 228, certainly recognized its physical properties, however baffling they may be to us. But it is only with Platonic philosophy that the author's modernist tendencies triumph. Instead of a detailed discussion of relevant passages in the *Phaedrus* and the *Timaeus* (e.g. 89B-C, which has medical implications), we are treated to an analysis of the *Republic* which often becomes a psychoanalysis of Plato with the political and social background left out. But, for the most part, Freudian psychohistory is kept away, and the author rarely descends to unintelligible jargon. Misprints, however, are common, and some, e.g. p. 228, b, are serious.

Like the sociologist Alvin Gouldner's *Enter Plato*, this book poses new and searching questions for students of Classical Greece, and should not be lightly discarded because of occasional unprofessional conduct of language. A second volume on madness and reactions to it in the Hellenistic and Roman periods would be most welcome, especially as Galen prefers to see only the rational crust on a seething cauldron of doubts, fears, and irrational disorders.

JULIUS PREUSS, *Biblical and Talmudic medicine*, translated by Fred Rosner, New York, Sanhedrin Press, 1978, 4to, pp. xxix, 652, illus., \$35.00.

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This new version of Preuss's magnificent collection of data on Jewish medicine cannot fail to be warmly recommended. As well as providing an accurate version (such errors as exist are trivial), Dr. Rosner has enlarged the index, expanded many of Preuss's references, and prefaced the work with a moving invocation of its author. It would have been even better if, instead of the summary of chapters and details of the careers of Preuss's descendants, we had had a more detailed exposition of his achievement and his relationship with contemporary scholars in the history of medicine such as Julius Pagel.

Dr. Rosner has eschewed a revision of the original, although he notes in passing a few minor errors, in favour of a translation. While this was undoubtedly right in the case of the later chapters, where Preuss's description of the Hebrew texts remains unsurpassed, it is more questionable in the opening section, where the considerable advances in ancient and medieval history have greatly altered the background against which Preuss worked and where many of his general statements are open to serious